September 9
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (PSALMS 37: 3, 4).

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THE MILLENNIAL STAR.

XVI.

ELDER RULON S. WELLS, one of the First Seven Presidents of Seventies, was sent to succeed President Lund in presiding over the European mission, and arrived, accompanied by Elder Joseph W. McMurrin, on July 16th, 1896. He issued his greeting to the saints in the *Star* of July 30th, from which the following extracts are indicative of his spirit and purpose.

In succeeding Apostle Anthon H. Lund in the Presidency of this mission, we feel the heavy burden of the duties and responsibilities connected with this calling, and our inability to discharge them only as we may receive the assistance of the Lord and be sustained and supported by the elders and saints among whom we have been called to labor. * * * The great assistance which has always been and still may be rendered by the local brethren and sisters in their own branches cannot be over-estimated. The best results have been realized where the saints, with the testimony of the truth burning in their hearts, have gone among their relatives and friends and testified to the goodness of God in giving them the light, inviting their friends to our meetings, arranging for fireside chats with the elders, and, above all, by following the words of Jesus: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven;" and no doubt all saints thus engaged will partake of the same blessings that are promised to the elders in saving the souls of men. * * * I feel very grateful for the appointment of Elders Joseph W. McMurrin and Edwin F. Parry as counselors in the presidency of this mission and we join in asking our co-laborers and the Latter-day Saints to give us their faith and prayers accompanied with their zealous works for the onward progress of the kingdom of God.

An editorial note in the same number mentions that:

During the past three years, from June 1893, to June 1896, according to the reports from the thirteen conferences comprised in the British Mission,

there have been 1,720,937 tracts distributed, and 15,528 books disposed of. The number of baptisms for the same period is reported as being 1,127. These figures only represent what has been done in the British Isles, exclusive of the Scandinavian, the Swiss and German, and the Netherlands missions.

Elder Parry continued as chief editorial writer of the *Star*. In the number for August 6th the account of the death, July 19th, of Apostle Abraham H. Cannon, appears, with a biographical sketch; and in the same issue is an important discourse by his father, President George Q. Cannon, on "The seed of the Word of God," delivered February, 1895, in the tabernacle, Salt Lake City.

In the September 10th number, mention is made of an extended visit by President Rulon S. Wells to all the Continental conferences. He had labored while on his first mission, in 1875-7, in the Swiss and German mission helping to establish the work in Berlin, which he now reports as being in a flourishing condition.

In the issue for December 3, 1896, the editorial space is given to an address by the First Presidency of the Church, changing the monthly Fast-day from the first Thursday in the month, which had been the day set apart for years, to the first Sunday, as the more convenient time under the changed conditions of the people in Zion, and throughout the missions as well.

The statistical report for the year 1896 shows that there were in the British mission 3,303 members, Scandinavian, 4,972, Swiss and German, 1,400, Netherlands, 997, Turkish, 53, total, 10,725. There had been 1,168 baptized and 368 emigrated.

The Life of Apostle David W. Patten, by Lycurgus A. Wilson, was carried to its conclusion through five numbers of Volume 59, 1897. Frequent and interesting contributors were Elders Joshua H. Paul, Nephi Anderson, and R. B. Birchall. The death of Edward Stevenson, one of the First Seven Presidents of Seventies, was recorded as occurring January 27th, with a sketch of his life in the February 18th number. On that day Elder Andrew Jenson arrived on a special mission to visit and collect the records of the various conferences. He completed this labor and returned to Zion May 27th. Elder John H. Burrows was released from the chief clerkship in the Liverpool office to return home June 17th, being accompanied by his wife, and Elder Theodore C. Best, his assistant, was also released. Herbert L. James was appointed chief clerk.

The April 22nd number publishes the following outline of the Jubilee celebration of the arrival in Utah of the pioneers of 1847.

While the people of England are preparing to celebrate the Queen's Diamond Jubilee, great preparations are being made in far off Utah to celebrate the fiftieth anniversary of the arrival of the Pioneers in the Great Salt Lake Valley. On the 24th of July, this year, it will be just half a century since Utah began to be peopled by the white race. The celebration will be carried on during five days in succession. On the first day a monument erected in honor of President Brigham Young, the

leader of the Pioneers, will be unveiled, and a reception given to the surviving Pioneers of 1847. During the following days a variety of appropriate exercises will be conducted. Grand parades of both civil and military organizations will take place. Representations of the pioneer train on the march and encamped will be given. Singing will form a part of the exercises; and it is proposed to end the celebration with a display of fireworks and illuminations. It is expected that this semi-centennial jubilee will surpass anything of a similar character ever attempted before in the western country.

The above program was carried out with great enthusiasm, it being estimated that sixty thousand people visited Salt Lake City to participate in it. Referring to Queen Victoria's Diamond Jubilee, being the sixtieth anniversary of her ascending the throne, June 22nd, 1897, the *Star* comments upon the splendor of the pageant in London and wonderful order that was observed. It stated that above sixty Latter-day Saint missionaries gathered to witness the procession. A very valuable series on Evidence of the Book of Mormon by Elder George Reynolds, ran through the June and July numbers. Notice is made of "My Reasons for Leaving the Church of England," by Colonel R. M. Bryce-Thomas, in pamphlet form. This notable work has been issued as a tract ever since, many thousands of copies having been distributed, and it is in present demand throughout the missions.

Elder Parry's continued editorial, beginning July 22nd, "The Utah Pioneers," is a fine tribute, and the *Star's* principal contribution to the jubilee celebration. In the August 5th number the names of twenty-four of the original one hundred and forty-three Utah pioneers were published. The arrival and appointment to labor in the Scottish conference of Elder David O. McKay, was mentioned in the August 25th issue, and also of Elder J. M. Sjodahl, on a special mission to Sweden, carrying to King Oscar and his Queen a present from the Scandinavians of Utah upon the occasion of the twenty-fifth anniversary of the king's ascension to the throne. The present was in the form of an elegantly bound Book of Mormon, encased in a handsome casket made of Utah onyx. The interesting and cordial ceremony of the presentation and acceptance was described in a later issue, and Elder Sjodahl was invited to attend the grand ball and banquet at the palace.

In the report of the General Conference, October 28th, mention is made of the appointment of Elders Matthias F. Cowley and Abraham O. Woodruff to fill vacancies in the Quorum of Twelve Apostles, and of Elder Joseph W. McMurrin to be one of the First Seven Presidents of Seventies. In the issue December 2nd, 1897, a letter from Elder Heber J. Grant is quoted concerning his nearly fatal illness, from which he suffered for three months, his life being despaired of, and testifying that he was healed by the power of faith and the prayers of the saints. It is indeed a testimony that the healing of the sick is among the gifts of the Church, when

we consider this wonderful recovery, and the fact that Elder Grant is now, after twenty-three years, President of the Church, enjoying excellent health. Mention of the issue of No. 1, Volume 1, of the *Improvement Era*, November 1st, is made, and the last issue of the *Star* for 1897 states that during the year two hundred and forty-four elders from Zion, appointed to the European mission, had arrived, and one hundred and seventy-three had returned to their homes.

Volume sixty for the year 1898 starts out with a comprehensive continued article entitled, "The Book of Mormon Confirmed," being a compilation of evidences that have been published over a long series of years and arranged by Elder Parry in a most readable form. January 20th the arrival of Apostle Anthon H. Lund and Elder F. F. Hintze, on their way to Palestine, is recorded. Commenting upon the progress of the European mission during the year 1897 the editor observes that there was an increase of 76 missionaries, 908 members and 241 baptisms more than in the previous year.

A clever and conclusive argument upon the subject "A sufficient Answer to Josephites," by Elder B. H. Roberts, appeared in the January 24th, 1898, issue. Beginning March 31st the series of tracts known as "Rays of Living Light," by Elder Charles W. Penrose appeared. The sudden death resulting from an accidental fall, of Bishop Elias Morris at Salt Lake City, March 17th, is published April 14th. Elder George E. Carpenter was released from the London conference and appointed to labor in the *Star* office, April 28th, 1898. Several letters from Apostle Anthon H. Lund written in the spring in Palestine were received and published. The death of Hon. William Ewart Gladstone May 19th, 1891, was commented upon by editor Carpenter.

The release of Elder Charles E. Rose from the printing department of the *Star* office, and the appointment of Elder J. C. McFarlane to succeed him is made June 9th, and on June 16th Elder Parry is released from his editorial labors on the *Star*, which had extended from April 17th, 1896, to return home. It is announced that Elder Attawell Wootton has been appointed to succeed him, upon his arrival from Zion (he arrived July 28th), and that Elder George E. Carpenter is assigned to that labor in the meantime. Elder H. L. James was also released from being secretary of the mission to labor as president of the Cheltenham conference. June 23rd the arrival of Elder James E. Talmage is mentioned, to deliver a series of lectures upon Utah and the Mormons, bringing with him a large number of stereopticon views for purposes of illustration. We notice the following mention of the first lady missionaries sent from Zion in a letter published June 23rd.

"The two pioneer missionary sisters (Sisters Inez Knight and Lucy J. Brimhall) are of the right kind. They are bright and intelligent, and full

of faith in the gospel. I am sure that every soul who heard them talk last Sunday night went away feeling greatly impresssed by their testimonies. They were without doubt under a great strain, but they seemed to speak with ease and fluency; and as they stood before the people I felt in my heart that any community on earth might well be proud of them."

Elder George E. Carpenter was released from the editorial and appointed to the business department, upon Elder Wootton's arrival and assumption of the post as assistant editor of the *Star* August 18th, 1898, and to return home September 8th. A highly interesting continued article, "The Gospel in Ancient Britain," by Elder George Reynolds, was published in the sixtieth volume, 1898.

The issue of the *Star* for September 8th, 1898, appears in heavy mourning rules for President Wilford Woodruff, who died September 2nd, and a biographical sketch occupies most of its pages, an account of the funeral appeared later. The September 15th number, has an editorial summary of the three-months Spanish-American War, which was then over. The official announcement of the succession, September 13, 1898, of Elder Lorenzo Snow to the Presidency of the Church, with Elders George Q. Cannon and Joseph F. Smith as counselors was made in the issue of October 6th. President Rulon S. Wells spent much of the summer on the continent and was joined by Elder McMurrin in completing the visit to the missions there. Their release was announced upon the arrival of Elders Platte D. Lyman to be president, and Henry W. Naisbitt counselor in the mission presidency, with Elder James L. McMurrin coming later as the other counselor. Presidents Wells and McMurrin issued a joint "Farewell Address," December 8th, and sailed for home the same day. Presidents Platte D. Lyman and Henry W. Naisbitt published their greeting to the saints December 15th, 1898.

(TO BE CONTINUED.)

TRUE EDUCATION.

TRUE education is based upon this axiom: "Train up a child in the way he should go, and when he is old he will not depart therefrom."

True education involves the relation of the following terms: Faith and works; theory and practice; principles and actions; knowledge and wisdom; innocence and virtue; faculties and affections; leading and directing; loving and doing; receiving and assimilating; possessing and using; teaching and training; experience and revelation; life and organization; repetition and automaticity. Teaching is causing to know. Training is causing to do. Hence, true education is the development, cultivation and training of one's entire self. One's entire self must comprehend the three great, harmonious, and closely interwoven departments

of (a) one's physical self or being; (b) one's spiritual self or being; (c) one's intellectual self or being. And it would seem that if one were perfectly developed, cultivated, and trained physically; that if one were perfectly developed, cultivated, and trained spiritually; and that if one were perfectly developed, cultivated, and trained intellectually—all three of which are positive—that the so-called moral training (which may be considered as somewhat negative) would take care of itself.

That is to say, if one were fed, developed, cultivated, and trained perfectly in all the divisions, beings, natures or directions just named, it would appear inconsistent to say to such a one, "you must not steal,"—and so with all of the not-do commandments of every-day life.

True education is based upon the principle that it is natural to do right, unnatural to do wrong. In other words, that right is natural, positive, progressive, everlasting; and that wrong is unnatural, negative, and relatively self-destructive.

True education recognizes the fact that while everything has its opposite, right is light, construction, consecration, exaltation, life and endless increase; and that worng is darkness, destruction, desecration, debasement, death.

True education is based upon theology, the principles of the gospel, the science of sciences, the science of life.

True education is affirmative, positive, progressive—instructing what to do rather than what not to do. And not negative or agnostic, suffocating its puplis in a system of donbts.

True education does not seek to become a law nnto herself, bnt is herself governed by laws already ordained and eternal. "Science," a department of the system of true education, must be carefully differentiated from speculative philosophy, or the phantoms of men.

True education is universal, not local, and partakes of the nature of redemption in that it teaches us to enhance the value of everything with which we have to do: *i. e.*, time and its employment; principles and their uses; things and their relations.

True education makes a community of skilled workmen—makes us all professional men in our respective lines of pursnits.

True education recognizes the principle that organization is the result of life, and that organs and their functions, or organizations in a general sense, are vehicles for the expression of that antedating principle of life.

True education teaches the correct science of accounts in which the spiritual products find their just values and entries as well as the simply physical ones.

True education accepts the definition that "truth is light, and light is life;" that "truth is a knowledge of things as they are, as they were, and as they are to come;" that "truth is the relation of things."

True education recognizes life only, since the process termed death is but an introduction to life, activities, and increased powers beyond.

True education requires that the cultivation of the affections shall keep pace with the development of the faculties.

True education recognizes God the Father of all, and His right to direct or interfere with the actions of His children on the earth; teaches that obedience is the key of power, immortality and the eternal lives; that obeying is loving; that loving is doing.

True education makes the heroes and heroines and the standard bearers of "Life, liberty, and the pursuits of happiness"—and teaches that all mankind may read intelligently in letters of gold from the sacred, emblazoned open pages of the great text book of civil and religious liberty, and invites all mankind to come and worship at the altar of universal freedom.

True education recognizes the present, the past, and the future; listens to the voice of inspiration and revelation; and links the salvation of the living with the redemption of the dead.

True education is harmonious, in that what it teaches in one department assists in the comprehension of principles and processes in the others.

True education lessens gradually but surely, the individual receptivity to all morbid conditions, whether physical, spiritual or intellectual.

True education recognizes the Priesthood of God as the great, supreme, legal authority that governs the inhabitants of all redeemed and glorified worlds. That in it is included all power to organize worlds and ordain fixed and permanent laws for the operations of the materials, whether existing as particles, as masses, as worlds, or as clusters of worlds; and whether employed in the organization and management of the mineral kingdom, the vegetable kingdom, the animal kingdom, or the kingdom of man on our earth; it is the same divine authority and power delegated to intelligences in the heavens and to men on the earth; represented in the ministry of Jesus our Redeemer, and Joseph the Prophet—president of the dispensation of the fulness of times, standing out as the great illuminated, pyramidal temples of true education for all mankind for all dispensations. And the presidency of the Church of Jesus Christ of Latter-day Saints to-day, the various quorums and departments—or in other words the organization of the Priesthood, with all its harmonious ramifications—is the living exponent of the grandest, most sublime, universal and technical system of education, of which the mind of man is capable of conceiving.

MILTON H. HARDY.

HE that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.—FRANKLIN.

THURSDAY, SEPTEMBER 9, 1920.

EDITORIAL:

A DUTY AND DELIGHT.

WHILE elders are coming from Zion, and it is hoped that in time as many as are needed shall arrive, to look after the conferences and branches, the obligation and duty of the local priesthood and of the members to carry on, is still upon them, and it always will be. It is their privilege, and cannot be denied any one of them however humble, to do a work and take a part in promulgating the truth. The Lord has said that the harvest is ripe and the laborers are few; and that whosoever desires it is called, "Let him thrust in his sickle and reap." Every saint should be ambitious enough to show that the faith he has received is a living faith and to impress its truth upon his fellow men. If we read the Scriptures, especially the revelations in the Doctrine and Covenants, concerning the part we are to take in helping on the work of the Lord we shall be qualified and know that we are called to co-operate with Him. He says:

"And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power; for this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days."

Many of the saints have felt, at times, that, on account of their condition, often of poverty or of limited freedom to get about, that they were not doing much or could not do much for the work of the Lord, however earnest their desires to do so might have been. We think they sometimes forget, in their desire to do much, to do the little that lies in their power. It is not much that any of us can of himself do that counts; but it is the little that each does "in meekness," magnified by the blessing of the Lord, which wins converts to His cause and promulgates the Truth. Then there are others among us who feel so intensely the obligation of bearing witness to their neighbors that they overdo the part required of them; that is, they attempt to force a conversion by their own exertions rather than with wise self-restraint to modestly deliver their message, and trust in the Lord for the outcome. We are not, either as elders or saints, called upon to "make converts." The Lord will attend to that, if we simply deliver in plainness our message and demonstrate its virtue by our upright example. The life of a faithful Latter-day Saint, who attends to his duties, is testimony and warning to every one who knows him; and the Lord is able to so impress those he comes in contact

with, as to convert the honest in heart or to condemn the unrighteous. We have, even the least of us, an abundant opportunity in this way of serving God and of promoting His work. The whole history of the Latter-day Saints demonstrates the truth, that Paul may plant and Apollos may water, but God gives the increase.

Now that the holiday season is passing and the realities of our daily lives absorb us, it will be well for every saint to consider and determine what part he intends to do for the work of the Lord. We have a most glorious message to deliver to every soul that receives it; a solemn duty to bear witness to every one that we can reach, whether he receives it or not. In highly resolving each day or each week or each month that we shall carry the word and bear testimony of it to the doors of our neighbors; that we shall utter the warning the Lord commands of us to at least one other person, regularly, we shall find the way open, the path made plain and His spirit will lead us to the fulfilment of our duty, the performance of our part, which will become easy and delightful. It is not easy nor delightful to be a member of the Church and do nothing in it; to have the name, which the world holds in derision, and not the spirit, which ignores and despises their derision; but is tolerant of their ignorance and seeks to enlighten them. Every time we bear witness of the Truth, that the Lord lives and has revealed Himself again, we gain strength and we build up our faith; if our words or actions win the attention and excite the interest of others, our happiness is so apparent that it confirms our testimony, and if those witnessing it are converted our joy is indeed complete. It is a simple process, that every one claiming to be a member of the Church may and should engage in. Speak the truth, defend it, for the Lord has called us. It is His work. Let each take to himself or herself the admonition of the Lord to Joshua: "Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

J. F. W.

THRIFT OF ALBERTA.

THE Latter-day Saints' temple at Cardston, Alberta, it is expected will be finished next spring and probably dedicated next summer, according to Elder Melvin J. Ballard, who has just returned from that section. He says many tourists are going through the building and admiring its structure, and artists at work are executing decorations of remarkable beauty. A. B. Wright and Le Compte Stewart are both now at work on mural decorations of unusual interest. Lee Green Richards, now in Paris, has completed one room, in panels full of harmonious color set between birdseye maple casings, and Edwin Evans has completed decorations in another room finished in walnut. Sculptor Kanapas is at present casting the baptismal font.

After three years of near drought Canada is going to have harvests not equaled before in its history. According to government estimates Elder Ballard says southern Alberta, where the Mormon colonies are situated, will have 22,000,000 bushels of wheat, while the entire province of Alberta will run to nearly 70,000,000. Elder Ballard thinks most of the farms will average about 25 bushels to the acre, while some will run as high as 40.

Up until July, the people of the district despaired of their crops. Then a two-days rain came, followed by other storms, which turned western Canada into a vast treasure house of wheat. The hills are covered with green feed, an unknown product in Alberta during the three years of drought. Elder Ballard, Horace H. Cummings, Mrs. Jeannette A. Hyde, Frank K. Seegmiller, Mary E. Connelly and Mrs. Edna C. Erickson represented the various organizations of the Church at group auxiliary conventions and the stake quarterly conferences at Raymond and Cardston. At Raymond one of the ward chapels, now remodeled and renovated, was dedicated as a stake house, with 1,400 persons in attendance at the session, the largest in the history of the stake. Similarly well attended sessions were held at Cardston and other towns in the district. The party of general board members visited the Cochrane ranch owned by the Church, not so far from the ranch recently purchased by the Prince of Wales, the Water-town lakes in the south end of the Glacier national park, and were guests at the Blackfoot Indian reservation of Jack Galbraith, a wealthy Indian Mormon convert, in his $20,000 home. Big chiefs, attired in their best regalia, from the reservation gave native dances on the lawns of the home, and a service was also held at which many of the Indians in the reservation were present, with their interpreter. *En route* home Elder Ballard stopped off at Spokane to look over some property the Church will likely purchase for building purposes. Other members of the party went on to conferences in Wyoming.

CHIVALRY (I).

Of all the writers of the days of Chivalry, none is more famous than the immortal Sir John Froissart. His journeyings from the courts of princes and feudal lords, throughout England, France, and Spain are faithfully described in his renowned Chronicles. His opportunities for studying the celebrated men of his time, and the customs and practices of the most interesting period of the Middle Ages were the best, and he employed them wisely, in making a faithful record of all that he saw, and that is illustrative of the heroic days in which he lived, A. D. 1337-1410.

That we may thoroughly appreciate and enjoy the extracts and annotations from his writings which it is proposed to give, it may

be well, by way of introduction, to devote some space to an explanation of the significance and character of the institution of Chivalry itself.

The word Chivalry, derived from the French *Chevalier*, has the same literal meaning as the English word Cavalry, signifying a body of soldiers serving on horseback; but as applied to the history of the Middle Ages, it has a peculiar meaning, and represents a great military institution, established in nearly all the countries of Europe, having professedly a moral object and governed by fixed laws, rules and customs. The religious character taken up by the profession of arms and blended with it, probably dates from the ninth or tenth century, when the commutation of penances prescribed by the canons of the Romish Church for pilgrimages to Rome or Jernsalem, and the widespread belief that the end of the world was rapidly approaching, contributed to such a union; especially among the chivalrous Normans, who were the first to adopt the religious character and to engage in military enterprises, having religious ends or objects in view. During the eleventh century, this disposition spread throughout Europe and the union of religions and military ardor led nearly all professors of Chivalry into many heroic enterprises of a religious character, the chief of which were, undoubtedly, the Crusades.

The objects of Chivalry from this period were clearly defined to rescue the oppressed from oppression, to assert the dignity and protect the virtue of women, and to maintain the religious faith against the infidel. An institution with such objects, embracing the noblest born, the bravest and best soldiers of all European countries in its membership could not fail to exercise a remarkable influence on the times in which it flourished. Henry James in his history of Chivalry, says: "There cannot be a doubt that Chivalry, more than any other institution, except religion, aided to work out the civilization of Europe. It first taught devotion and reverence to those weak fair beings, who, but in their beauty and gentleness, have no defence. It first raised love above the passions of the brute, and by dignifying woman, made woman worthy of love. It gave purity to enthusiasm, crushed barbarous selfishness, taught the heart to expand like a flower to the sunshine, beautified glory with generosity, and smoothed even the rugged brow of war."

Chivalry prevailed when feudalism was at its height, but was most prominent in England during the reigns of Richard I., Edward I., and Edward III. The inglorious days of King John, Henry III., and Edward II., offered but little encouragement to an institution in which gallantry and valor had so large a share. Edward III. was a munificent patron of Chivalry, doing everything he could to foster it. He delighted in all manner of military exploits, in the celebration of jousts and tournaments, and lost no opportunity of improving the profession of arms.

Chivalry as an organized institution was not confined to any one country, but pervaded Europe. It had its settled rules, orders and customs. The warriors of Chivalrous times underwent a long initiation, having to pass through the several stages of progress, as page, squire and knight, with fidelity to the requirements of each office, which had duties and responsibilities peculiar to itself. As early as the age of twelve the Christian warrior entered upon the office of page, remaining in it for two years. This period was one of instruction, in which the acolyte of Chivalry learned modesty, obedience and skill in horsemanship, and was exercised in the use of the lighter weapons which he would have to bear, as squire and knight, on the battlefield. The page was usually retained at the court or castle of some noble baron, whom he attended in his field of sports, as well as at the tournament and camp. He poured out the wine for his lord at the banquet, flayed and disemboweled the prey taken at the hunt, placed it on the table when cooked and carved the dishes. His duty was largely in attendance upon the ladies, for whom he performed many acts of courtesy, and among whom he made many friends, who should have pride in his future prowess as squire or knight.

His noviciate passed, the more onerous duties of squire commenced. The office of squire combined duties of a warlike and of a menial character. Among the latter, he laced his master's helmet, buckled his cuirass, closed the rivets of his armor and in some instances performed other duties of a *valet de chambre*, such as shaving his lord's face and curling his hair. The more manly exercises in which he was engaged, were those best suited to fit him for war. They consisted in feats of strength and agility, tilting and riding, and military evolutions of all kinds. It is related of the renowned Boucicaut, that he was taught to spring upon a horse while armed at all points; to exercise himself in running; to strike for a length of time with ax or club; to dance; to throw somersets when entirely armed, except his helmet; to mount horseback, behind a comrade, by barely laying a hand on his sleeve; to raise himself between partition walls to any height, by placing his back against one and his knees and hands against the other; to mount a ladder placed against a tower on the under side, solely by aid of his hands; to throw a javelin and to pitch a bar. The most important of a squire's duties, however, were on the battlefield. He had charge of his master's shield and horse, and when in actual engagement, he had to support him in any undertaking that he might propose. Although in theory, the office of squire was preparatory to that of knighthood, there are many instances where the squires preferred to remain such, and in that office, were in command of small bodies of troopers, whom they led to the aid of any to whom honor or profit might take them.

Knighthood, however, was the office of honor and command in

Chivalry, and its attainment signified hardihood, courage, and the best qualities of heart and hand. The ceremonies by which it was conferred, whenever time and place permitted, were long and splendid. Preparatory to entering upon his new dignity the squire was stripped of his garments and took a bath; on leaving which he was clad in a white tunic, the symbol of purity; a red robe, emblematic of the blood he was to shed in the cause of Chivalry; and a black doublet, in token of death, which would be his lot, as well as that of his fellowmen. Thus purified and clothed he would enter the church and pass the night in prayer, often alone, but sometimes with a friend who would pray with him. The first act of the next morning was that of confession, after which he took communion or the sacrament. He then advanced to the altar, where the prince or noble lord, from whom he was to receive the order of knighthood, stood, and kneeling before him, he would receive the accolade—three strokes upon the neck, with the flat part of a sword, in the hands of him who conferred the distinction—accompanied by words, about as follows: "In the name of God and St. George (or St. Michael) I make thee a Knight; be faithful, bold and fortunate."

After this the churchmen, and very often ladies of very high rank who were present, assisted to array the new knight in the garb of his order; putting on first his gilt spurs, then his coat of mail, his breastplate, arm pieces, gauntlets, and last of all his sword, which had been previously laid upon the altar. The oath of Chivalry was then administered to him, which was to the effect that he would be faithful to God, to the king and to the ladies. After this his helmet was brought to him and a horse, upon which he usually sprang without the aid of stirrups and carracoled within the church, brandishing his lance and flourishing his sword. Then quitting the sacred edifice he exhibited himself in similar manner before the public.

The ceremonies of investiture of different orders of knighthood were quite varied, and in some respects were often suggestive of an origin, the same as ceremonies of the Masonic Order, in the perverted ordinances of the gospel, practiced by the early Christians, after the priesthood had been taken away. The following account of the rituals belonging to the Order of the Bath is extremely curious and will illustrate some points of resemblance such as are referred to above; "Each of the new knights was attended by two squires of honor, gentlemen of blood, and bearing coats of arms, who were worshipfully received at the door of an appointed chamber by the king-of-arms, and the gentleman usher of the Order. The person thus elected entered into the chamber with the squires, who being experienced in matters of Chivalry were usually called esquire-governors. They instructed the candidate in the nature, dignity and duties of the military order; they took care that all the ceremonies should be explained,

as they had allegorical significations, and punctually observed. The elected was not permitted to be seen by outsiders from the time he entered upon the ceremonies, and the esquire-governors on the first evening of his entry, sent for a proper barber to make ready a bathing vessel, handsomely lined inside and out with linen, having cross hoops over it, covered with tapestry; a blanket was spread on the floor by the side of the bathing vessel. The beard of the elected being shaven and his hair cut, the squires acquainted the sovereign or great master of the order that he was prepared for the bath. Some of the sage and experienced knights then went into council and prepared to direct the elect in the order and feats of Chivalry. These knights being preceded by several esquires of the sovereign's household, and accompanied by minstrels playing songs of rejoicing on their instruments, repaired to the prince's chamber. The esquire-governors upon hearing the music, undressed the elected and put him into the bath. The music ceasing, the grave knights entering the chamber without any noise, severally, one after the other, kneeling near the bathing vessel, *with a soft voice*, instructed the elected in the nature and course of the bath, and put him in mind that forever after he ought to keep his body and mind pure and undefiled. Therenpon the knights, each of them, cast some of the water of the bath upon the shoulders of the elected, and retired, while the esquire-governors took the elected out of the bath and conducted him to his pallet bed, which was plain and without curtains. As soon as his body was dry, they clothed him very warm in a robe of russet, having long sleeves reaching down to the ground, and tied about the middle with a cordon of ash colored and russet silk, with russet hood, like to a hermit, having a white napkin hanging to the cordon or girdle. The barber having removed the bathing vessel, the experienced knights again entered, and from hence conducted the elected to the chapel of King Henry VII. They being thus entered, preceded by all the squires making rejoicings and the minstrels playing before them, the elected thanked the knights and squires for their kind services; and they all departed, leaving only the elected, one of the prebendaries of the church of Westminster, the chandler and the verger of the church. There he performed his vigils during the whole night in prayers to God, with a taper burning before him.

When the day broke and the elected had heard morning prayers, the esquire-governors reconducted him to the prince's chamber and laid him in bed. When the proper time came, the great master was informed that he was ready to rise, and the sage knights were commanded to proceed again to the chamber. The elected having been aroused by the music and the esquires having provided everything in readiness, the knights at their entry wished the elected a good morning and ordered him to arise, wherenpon the esquires taking him by the arm, the oldest of the knights gave him his

shirt, the next his breeches, the third his doublet, the fourth a surcoat of red tartan, lined and edged with white sarsenet, two others took him out of bed, two others drew on his boots, in token of the beginning of his warfare, another girded him with his white girdle, put on his coif or bonnet; and lastly, another flung on him the costly mantle of his order.

Such appear to have been some of the ceremonies of investiture of knighthood. Ceremonies gorgeous as the rights they conferred were great. In point of rank, knights were the associates of princes, and in war qualified to take high command. War indeed was their element; for it and by it, in one sense, they lived and what Butler says of them is frequently found to be not more humorous than true:

"They did in fight cut work out,
To employ their courtesy about."

DE VALLIBUS.

FROM THE MISSION FIELD.

Conference Appointment.—The Hull conference appointed for September 12th, is postponed until Sunday, October 10th.

Baptisms.—August 11th, 1920, one soul was baptized at Bradford in the clean, clear water of the river Aire, and on Saturday, August 28th, 1920, a baptismal service was held at Bradford. Five souls were added to the fold of Christ, Elder Wilfred H. Wheatley officiating on both occasions. President Leonard H. Whipple delivered a splendid talk on the "Gift of the Holy Ghost," after which the candidates were confirmed.

Outing.—On August 25th, 1920, the Sunday-school and M. I. A. of the Bovington branch (Bristol conference) had their "field day" at Lulworth Cove. There were twenty-three present. These two organizations came into being through the efforts of Lady Missionary Eva M. Salway, who, in the beginning, started a Sunday-school in her own family, and invited others to join them. She has now two converts to her credit, and two more have applied for baptism.

District Meeting.—A well attended district meeting was held at Nelson, Sunday, August 22nd, 1920. The Nelson, Burnley, and Blackburn branches were represented. President William Starkey conducted the exercises. Elder Thomas M. Wheeler of the Liverpool office was in attendance. The Sunday-school session was notable for the active part taken by the fine group of deacons who are assisting President Thomas Brown. President Starkey made a stirring appeal for the faith and prayers of those present

to support the speakers. That the appeal had its effect was demonstrated by the fine spirit that prevailed throughout the meetings. President Brown reported the Nelson Sunday-school to be doing great good in teaching the gospel, and bore testimony that the truths he learned in Sunday-school have been a source of strength to him. Elder Woodruff spoke of the duties of a Latter-day Saint and how to measure our growth in the practice of the gospel. Miss Singleton sang "Oh my Father." Elder Wheeler gave a fine talk on the fruits of the gospel, showing that the spirit of the gospel is to return good for evil. Elder Wheeler met with the priesthood and lady missionaries, and gave them instructions about their work. In the evening President Walter Thompson was the principal speaker. Sister Sarah Ann Edwards sang: "Tell Mother I'll be there." President Starkey spoke on living up to the commandments contained in the "Doctrine and Covenants." Elder Woodruff spoke of our duty to develop our talents. Elder Wheeler spoke upon the vitality of The Priesthood and the difference between those who have authority and those who assume it.

AN ARAB SAYING.

Remember, three things come not back;
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound or slay.

The spoken word, so soon forgot;
By thee; yet it has perished not:
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee;
In vain thou weepest, in vain doth yearn,
These three will never more return.

CONTENTS:

The Millennial Star (XVI.)	577	Chivalry (I)	586
True Education	581	From the Mission Field	591
Editorial; A Duty and Delight	584	Poetry:	
Thrift of Alberta	585	An Arab Saying	592

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